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Editorial.

laims of religion are impera-
they are of no avail. The
hat is content with divided
e is to-day and always a
to the state, a hindrance to
. Your seventh day piety,
Saturday complacency and
anxiety are the foes of the
They slaughter children and
ives in a way that is infin-
el.

uccess of the so-called "Peo-
titute," in Chicago, ought to
ny others to "go and do like-
Externally this is what once
Republican Wigwam," trans-
nto an auditorium suitable for
ses. It is used for popular
and entertainments on Friday
, and University Extension
Sunday afternoons. Twenty-
5 admits any one to the build-
x tickets can be bought for
ar. The Second Regiment
courses sweet music in con-
with the Sunday afternoon
and there are frequently
usical and song numbers
The attendance thus far has been phenomenally large, and the revenue from tickets has been sufficient to meet the expenses. The cause for this success is easy to find. Here is an unsectarian platform devoted to the education of the community on high themes. In any town, big or small, where there is courage and liberality enough to try this experiment with care and prudence, a similar, or greater success, may be reached.

THERE is said to be a scarcity of carved toys this year. There was a drought in the mountain regions of Bavaria last summer, so that the little lathes run by the mountain streams were idle. So is the pleasure of the favored child on Michigan avenue, in Chicago, linked to the hunger of the peasant child in the valleys of Bavaria. They are international whether they know it or not. The problem of the age is, "how to teach these children to be conscious of their interdependence."

THE only theology which practically concerns the preacher, or anybody else, is sociology. What or where God is in his own absolute nature, is a matter we can not determine and which is consequently a matter of little importance. But God made manifest in the flesh, God revealed in babe and mother, God incarnate in toiling and moiling millions, God revealed in primrose, priest and prophet, he is the object of study, he challenges our reverence, he demands our all. Here no divided reverences suffice.

APROPOS of our Whittier Memorial number, a venerable reader of UNITY sent us some leaves from his scrapbook, yellow with age. On the reverse side of one of the leaves was pasted Wendell Phillips' Commemoration address on the death of Theodore Parker, which the heading says was delivered in Boston, June, 17th., 1860. Some of his reflections, given below, indicate that great orator's power, which he derived, partly, from the habit of plain speaking. It was pert talk then, somewhat pertinent yet:

"The lesson of Theodore Parker's preaching was love. Let me read for you a sonnet still among his papers.

Oh Brother! who for us didst meekly wear
The Crown of Thorns about thy radiant brow;
What Gospel from the Father didst thou bear,
Our hearts to cheer, making us happy now?
'Tis this alone, the immortal Saviour cries,
To fill thy heart with ever-active love;
Love for the wicked as in sin he lies,
Love for thy Brother here, thy God above;
Fear nothing ill, 'twill finish in its day,
Live for the Good, taking the ill thou must;
Toil with thy might, with manly labor pray,
Living and loving learn thy God to trust,
And He will shed upon thy soul the blessings of the just.

"Standing in these old ways, I cannot but suspect the Unitarian pulpits of some latent and cowardly distrusts of their own creed, when I see that if one comes from them to our orthodox ranks, and believes a great deal more than they do, he is treated with reverend respect; but let him go out on the other side, and believe a very little less, and the whole startled body join in begging the world not to think them naturally the parents of such horrible and dangerous heresy!"

THE Omaha *World-Herald* reads this legitimate lesson out of the Mormon story,—a story not yet finished, but one which will challenge the future historian to write a record of a strange mingling of inspiration and superstition, of fanaticism and sense. When the final story is told it will show more sincerity than fraud, and will redound more to the credit than the disgrace of human nature. Better go wrong with a holy purpose, a high zeal, than to stay right in dead complacency, or halting and nerveless timidity. This is the lesson, we take it, of Browning's "Statue and the Bust," a lesson still more impressively taught in Ibsen's "Brand":

President Harrison's grant of amnesty rings down the curtain on a dark drama, which happily escaped being a tragedy. It has been a drama of wondrous interest. It has told of a people guided by the voice of a modern prophet; of a desert conquered; of tradition defined; of a patriarchal government of supreme authority in the very heart of a republic; of the building of unique and beautiful structures; of a marvelous thrift, industry, ingeniousness, temperance and unity of purpose. It is one of the interesting stories of the world's vast book. And that its *finis* is not written in blood shows how much this age has, after all, improved upon those of the past.

LAST week we published a searching address by the daughter of one of Massachusetts' most favored sons, entitled "Why so Many more Women than Men in our Churches?" Professor Starr, in a most attractive and mind-opening course of lectures entitled "First Steps in Human Progress," at the All Souls University Extension center, lays down repeatedly the principle that evolution proves that women and priests have been in the past, the habitual conservatives, that have retained forms beyond their significance, and give to venerable customs a potency that facts do not warrant. Rev. G. B. Penny, Pastor of the church at Geneva, has recently sent out five questions to the men of his community seeking light upon the mystery, why men do not go to church. He finds 574 registered voters in Geneva, but on the 4th day of December, there were present, at the churches of the village, only ninety-three men, the Congregational, Methodist, Unitarian and Swedish Lutheran churches being open. Mr. Penny had received, when last we heard from him, some sixty answers. When the returns are all in we hope he will give UNITY readers the benefit of his studies.

As our readers have already noticed, the Council of the National Conference has concluded to postpone the Saratoga meeting one year. This leaves the field wholly open for the Inter-national Unitarian Congress, which, according to present arrangement, will begin September 16, with two sessions under the auspices of the Parliament of Religions, in one of the great halls in the Art Building on the Lake front, these to be followed by a Congress one week in duration, in one of the available large church auditoriums of the city, provided for us by the Congress authorities. The Provisional Program is already arranged and is on its way to the various members of the Advisory Council appointed by the Auxiliary, for further advice and suggestion. For obvious reasons, it would be improper to give this program to the public until their advice is received, but we can confidently promise full printed programs given to the world in the early spring, five months before the meeting, ample time for its promulgation. Meanwhile, let everybody make their plans to be present. Secure your rooms early. We cannot hope that the arrangements previously announced for Unity Building, near the Fair grounds, can be adequate to accommodate all the Unitarians who will be in the city at that time, but we will take care of as many as we can, and those who make the first application will be the surest of accommodation.

WILLIAM H. JEFFREY, in a recent number of the American Journal of Politics, discusses the question "how to abolish war" and recomends the use of such a tribunal as now exists to settle interstate difficulties, to be known as the Supreme Court of nations. He says the wisdom of placing international disputes under a general judiciary department cannot be questioned. This plan once perfected, war would no longer be a menace to nations. Standing armies and navies would be unknown and millions of people would be returned to agricultural and mechanical pursuits and billions of dollars would be left with the people instead of being expended annually in the support of those great armies for no other purpose than the destruction of human life and property. It would seem that Herbert Spencer's "religion of amity" and religion of enmity" are beginning to work out that evolution to higher issues that will, it "is hoped by and by cease to exhibit to the world the inconsistencies of a people who give to their soldiers the euphemistic title 'defenders of their country' and then exclusively use them as invaders of other countries—a people which at home cannot tolerate the thought that inferiority shall bear the self-inflicted evils of inferiority, but abroad has no compunction in using bullet and bayonet to whatever extent is needful for conquest of the uncivilized, arguing that the inferior should be replaced by the superior. Such a people must think crookedly about the ultimate principles of right and wrong." Slowly from the confusion of contending and antagonistic emotions justice is being evolved.

The Greatness of Goodness.

In the death of ex-President Hayes we have lost a man who was too good to win fame in American politics, too noble to have become a party hero. When he became the standard-bearer of a party his excellencies disappointed it. He could not lend himself to partisan schemes and partisan interests. While in the chair he became the president of the whole country, inaugurated the higher methods of reconstruction, and did more than any other president could, or would do, since the war, towards making civil service a reality and not a profession. After his term of office had expired, he became a CITIZEN again who allied himself with the

cause of the criminal and the unfortunate of every class. It is hard to promote a President of the United States, but it was a step upward from the executive chair in Washington to the presidency of the national congress of charities and corrections.

All honor to the man who remanied sweet, loving, diligent to the end of life. The man who was more an American than a Republican; more of a reformer than a politician, an officer, but not an office-seeker. Let our youths be taught that goodness is greatness, that to be interested in ideals, to be willing to work for the unfortunate, to be friend to friendless is the latest and highest development of character. Rutherford B. Hayes was a gentleman! His name will increase in luster when time is permitted to make its final discrimination and selections.

A Greater Heretic Than Dr. Briggs.

The great Church of England contains many clergymen who go much further and are more outspoken in their heresies than Dr. Briggs, and it seldom to-day brings them to trial or troubles them for it. Such men as Canon Freemantle have told us this and proved it in their own persons. Two years ago, Rev. Dr. Momerie told us in the *Forum* that some Anglican clergymen regard all the New Testament miracle stories as "aftergrowths"; that some think much of the Bible teaching "about right and wrong and about the nature of Deity is utterly false and profoundly pernicious"; that some even question the supreme value of the Christian religion, "and one well-known divine, Canon Taylor, emphatically asserts the superior efficacy, under certain circumstances, of the religion of Mohammed." He said in the judicial decisions in the time of the "Essays and Reviews," it was "laid down that the books of the Bible may be subjected to the fullest and freest criticism, and that a clergyman is within his rights even if he accuses an inspired author of wilful and deliberate dishonesty." He said, "in the English Church, as at present constituted, the priesthood is open to men altogether irrespective of the doctrines they believe."

And now in the last *Fortnightly Review*, Rev. Dr. Momerie shows in himself how far an English clergyman can go, and writes heresies before which those of Dr. Briggs look pale. He classes together "Isaiah, Confucius, Zoroaster, Gautama, Christ and Mohammed," as prophets, and shows how the noble religion of all of them has afterward been perverted by their followers. But he says the religion of Jesus has been perverted worst of all, and that "Christ and Christianity are wide as the poles asunder." He says even the Gospels distort Jesus' teachings, and that "the New Testament, more often than not perhaps, misrepresents him." He says, "it is now established, beyond the possibility of reasonable dispute, that the Gospel miracles—except possibly those of healing—were altogether imaginary." He says the docrine of "propitiation by blood" is quite contrary to Christ's teaching, and that this and that of predestination "constitute the most savage superstition which has ever existed in the world." The doctrine of imputed righteousness he calls "the most egregious nonsense." In answer to the doctrine that Christ's sacrifice was needed to satisfy divine justice, he replies that "the God of orthodoxy has no justice to satisfy;" that to punish mankind for the disobedience of a single pair and "to accept one person's suffering as a set-off against another person's sin," is "injustice of the foulest dye." He says, "the god of orthodoxy is the very wickedest being which it is possible for the human mind to conceive." So far does this clergyman of the English Church go in his heresy.

But not the less does Rev. Dr. Momerie believe most emphatically that religion remains and is increasing. To the complaint that religion is dying out, he replies that "we should be more correct in saying that it is yet to come," and that "the undying religion of the future is taking the place" of these dying doctrines. He believes that this religion will see a better God than ever before. He gives the following verses written by a bishop;

The parish priest of austerity
Climbed up in a high church steeple,
To be nearer God so that he might hand
His word down to the people.
And in sermon script he daily wrote
What he thought was sent from heaven,
And he dropped it down on the people's heads
Two times one day in seven.
In his age God said, "Come down and die!"
And he cried out from the steeple,
"Where art thou, Lord?" And the Lord replied,
"Down here among my people."

Dr. Momerie holds that the belief in immortality, too, will remain. He also thinks the religion of the future will be called Christianity; since Christ was the greatest of the ancient prophets,—greater than any except Buddah in the charm of his personality, greater than all in his religion, "the attainment of righteousness through love." He thinks the church, too, will remain. But it will have to be reformed radically and not by "any patching up of the Articles, any tinkering of the creeds." He says: "The church must get rid altogether of what she now regards as fundamental. She must take a fresh start from Christ. The last two thousand years of ecclesiastical nightmare must be as though they had never been." Religion will rest upon righteousness and righteousness alone. For, as Dr. Momerie said in a former article: "A church founded on the idea of righteousness is part of that eternal and universal church, which existed long before the Christian era, and which will continue to exist when every ecclesiastical institution in Christendom has collapsed."

H. M. S.

An English Heretic Honored.

The brag of America is again rebuked. Our boasted liberality and progressive qualities are challenged. While the United States is full of religious reactions and denominational anxieties for soundness and for peace in its church life, and the heresy trials of Drs. Briggs and Smith were in progress, the eminent scholars of England were doing honor to the venerable scholar who, doubtless had much to do in teaching our American heretics their heresies. The venerable Gladstone has been calling the attention of the Queen to the public services of one, who, with himself, has walked in the serene paths of scholarship, beyond the line of eighty years. Like our own Martineau, Dr. Samuel Davidson, one of the pioneers of the higher criticism in the English language is still youthful in mind, still going on. The following, from the *Scotsman*, is interesting reading:

AWARD OF A PENSION TO THE REV. SAMUEL DAVIDSON, D. D., L. L. D.—Intimation has just been received that the Queen, on the recommendation of Mr. Gladstone has been pleased to award a pension of £100 a year on the Civil List to Dr. Samuel Davidson in recognition of his eminent scholarship and his important contribution to theological science. Dr. Davidson who is now in his eighty-fourth year, has been known for more than half a century, as a maste rof the modern German criticism, especially of the New Testament; and his learned works on Biblical criticism, introduction and cognates have exercised great influence on the development and study of these sciences, in all English-speaking countries.

He is still in full possession of all his intellectual power, and is understood to be busily engaged in prosecuting his literary work.

A memorial, setting forth his great services to the cause of theology was lately forwarded from Edinboro,' to the Prime Minister who gave it prompt and favorable consideration. It was mainly promoted by Dr. Gloag, late minister of Galashields, now resident in Edinboro' and it was cordially supported by leading theologians and laymen of different churches and schools. Among the signatures were Duke of Argyle, Lords Napier and Ettrick, the Bishop of Durham, Canon Farrar, Dr. Doweth, Profs. Sanday, Driver, and Host; Principal Fairbairn, Principal Drummond, Dr. Salmond of Dublinson, Principal Cuningham, Sir W. Muir, Professors Flint, Charteris, Taylor, Calderwood, and Kirkpatrick, Dr. Cameron Lees, Principal Rainy, Dr. Blaikie, Dr. Dods, Dr. A. B. Davidson, Sir Thomas Clark, Sheriff McCray, Mr. Thomas McNie, Advocate, and others. The recognition thus bestowed upon the distinguished and venerable Scholar, has been gratefully acknowledged by him.

That our readers may more fully appreciate what kind of a man is thus honored, and where the question of Biblical Criticism now stands among the intelligent in England, we quote at length from a private letter of Dr. Davidson to our friend, John Burnham, of Batavia, who, in a quiet, post-office mission way, has done much to acquaint American readers with Dr. Davidson's works and views. Some of this matter was printed in UNITY some years ago, when it was first received, but it is good enough to start it again on its rounds.

"Inspiration properly belongs to persons, not to books. The authors of the different works contained in the collection called the Bible—of most of whom we know little or nothing, sometimes not even the name—were men of various intelligence and endowments. Possessing unequal gifts, their productions are of unequal value. As infallibility belongs to God alone, none of them was infallible in what he said or wrote. Each wrote according to his light and the purpose he had in view. Contradictions, inconsistencies, errors both intellectual and moral, are observable in their writings. Some were far ahead of their time, as the old Hebrew prophets; others were but little or not at all in advance. The sacred books proceeded from spiritual men living in different ages and amid different surroundings. Perhaps it is scarcely correct to call them all spiritual men; for he to whom we owe the book of Esther, which is little else than a romance, never mentions God, while the author of Ecclesiastes, an old bachelor with a skeptical turn of mind and a tinge of Epicureanism besides, had very little spirituality. The conclusion of his treatise, which was appended to it by others, saved the whole from being excluded from the canon. But I must refer to my work on the canon for these and other details.

There is no warrant in the Bible itself for calling it "the word of God." The word of God is *in* the Bible, but the Bible is not the word of God. And, as the word of God comes through human instruments, it cannot be perfectly pure. Its purity is conditioned and modified by the earthen vessels it is lodged in.

"The diversities of doctrine contained in the New Testament are pointed out pretty fully in my 'Introduction to the New Testament.' The religion of Christ should always be separated from the Christian religion, as the teaching of Christ differs from that of St. Paul. What is wanted at the present day is to bring men back to the ethical and parabolic teaching of him who was pre-eminently the Son of God; *i. e.*, to the Sermon on the Mount and the parables. It is very difficult to get at what Christ really said, but I think his most authentic teaching is embodied in the Sermon on the Mount and the parables. The difficulty arises from the fact that the reporters were dependent on written and on oral tradition, both of which had been incrusted with legendary and mythical matter. As the Gospels passed through processes of redaction, with the exception of the fourth, and did not appear in their present state till the second century, there was plenty of time to surround parts of the biography with a mythical haze. The view which the first believers in Christ took of his person was what is called the Ebionite—Unitarian—one. This, however, was soon lifted up to a higher stage, not only by the Apocalypse—A. D. 68 or beginning of 69—but by St. Paul's epistles and the fourth Gospel. The apostle of the Gentile held the Arian view of Christ, so far as he speaks of him as the man from heaven or the heavenly man, implying his pre-existence. But he never notices the miraculous conception. The fourth Gospel by introducing ideas from Alexandrian Platonism carried the view of Christ's person even higher than Paul—higher than the post-Pauline epistles to the E sians and Colossians—see my 'Introdu to the New Testament.' The doctri the Trinity is a post-apostolic developr

"I have explained at some lengt views of man's future in the book w title I have already given. I believe man is created immortal, that the pu ment of the wicked hereafter will be re ial, and that all will be finally happy. fatherhood of God involves the idea o fect felicity to his children. If a Bei infinite goodness and love control boundless universe, we cannot but ch the hope that such goodness and love overcome evil. All rational creatures be happy forever in the enjoyment of Father's love. . . . One who pu and exalted the Messianic idea, who ta the fatherhood of God, who was wit sin, who exemplified the divine in hum as it never had been and probably n will be, who was the image of the un One, and inaugurated a religion which all the essentials of universality, can not inculcated the fearful doctrine of en tortnre in the next world.

"I had intended to speak of wh called original sin and the atonement must conclude. The former was rig termed by Adam Clarke "original sense;' the latter must be resolved self-sacrifice. The moral and spiritual fluence of Christ's self-sacrificing love t sinful man is the reconciliation to which is effected by the Gospel."

Men and Things.

THE application of electricity in the m facture of aluminum has already reduce cost of the coming metal, in England, half a guinea to two shillings per pound

REV. J. H. BARROWS, chairman of general committee on the Parliament of ligions, is preparing the life of Henry W Beecher for the series of American ref ers.

MISS RAY FRANK, of Oakland, Ca studying for the Jewish pulpit, and *Jewish Messenger* anticipates a cordial come, and hopes others will follow brave woman's example.

IT costs about three cents per second to over the long-distance telephone betw Chicago and New York, but it is said the other day a man made, or saved $1 by doing about $250 worth of talking the line.

AND still the cowardly, cruel work on, 800,000 pairs of bird wings being rec received by one London dealer, all for sake of pleasing the ladies. The rash cr of man has become proverbial, but cruelty that springs from the conserv fashion-loving women may even exceed

A CHINESE gentleman, Toy Wing S has organized a company of American Chinese capitalists for the purpose of i ducing electrical railways and lightin Canton and other Chinese cities. Four million dollars have already been subscri This is most effective missionary work. the light shine in dark places.

DR. MIVART, who has won fame by his cess in putting an eminent evolutionist, a devout Roman Catholic into one pa shoes, has recently been arguing in the *temporary Review* that there may be a deal of happiness in hell after all. Bu happiness possible in hell, perhaps, is most hellish thing of all. While sin b there is hope. When the soul has gon yond the pale of suffering it's very sad.

FRANCIS MARION CRAWFORD, the n ist, has had one of the most varied of A child of a great artist, an American in Italy, a student in the schools of United States, England and Germany the time he was twenty-five he could s six languages, and was an adept in San he has had a newspaper experience in I and is now happily living with wife four children at Sorrento on the Ba Naples.

THE *Christian Union* has this encou ing word to the worker in the Sunday-sc who labors for internal rather than exte results. "The ideal Sunday-school is measured by the numbers attending, amount of Bible crammed memorite otherwise, vociferation in singing, or punctillious order in deportment. measured by the quality and degree of f hope and love enkindled in the hearts o pupils."

ASTRONOMERS, after having studie spider products of the world, have co the conclusion that the United States sp manufacture the best article, and thread is used to mark the lenses of the glasses. An attempt to "farm" spiders the fashion of silk-worms has failed, bec after the fashion of theologians, they ar much given to quarreling, and "dr out heretics." All spiders not willi subscribe to the creed are either drive or eaten up by the others.

ontributed and Selected.

Sonnet.

ets sing of death, yet not in tones
vailing sadness and of dull despair
borne to us their voices on the air;
rom the midst of human cries and groans,
chorus floating high and far disowns
owly birth in vales of pain, of care;
, strengthened by their songs, we learn to bear
urdens and to stifle back our moans
rust that kindly time will bring relief.
g, O poets, sing, still sing of death,
ching that Love is lord of every grief,
ies not with the passing of the breath:
s comforted, we gain, while weary ways are trod,
larger life and greater faith in God.

ELMER JAMES BAILEY.

ESTER, N. Y.,

Poetry of William Watson.

e poet-plant is of rare growth blossoms but infrequently. In and, however, has bloomed a y of such perfection of form, delicacy and sweetness as seldom s its fragrance upon our age of se and reason."

. Grant Allen discovered to the ish public the poetry of William son in a charming "Note on a Poet" in the *Fortnightly Review*. Besant had before him noted the n of this poet and Mr. Howells made the readers of *Harper's azine* richer by extracting a few e quotations from the little vol- entitled "Wordsworth's Grave." pears that the first poems were ished in Liverpool and that until nparatively short time ago when rdsworth's Grave" appeared, the had received little private and ely any public appreciation. How noice a poet could have failed to ve recognition for so long a time difficult to understand. Since mediocrity receives undue notice, night expect a larger recognition petic worth. We have our full l of verse and Mr. Watson recog- s this and voices for us what we d say of the mere verifier in lan- e perfectly apt to the occasion, h though not in his best vein s his discrimination and affords efinition of what we know to be sused vocation. Of much of the lled poetic work of to-day he es, "Peace—peace and rest:

ow the lyre is loth,
owerless even to give what all men eek!
r it deadens with ignoble sloth
afens with shrill tumult, loudly weep,

e is the singer whose large notes and lear,
eal and arm and plenish and sustain?
e with empty music floods the ear,
one the heart refreshing tires the rain.

dly tuneful, the loquacious throng,
er and twitter, prodigal of time,
ittle masters make a toy of song,
rave men weary of the sound of rhyme.

some go prankt in faded antique dress,
rring to be hale and glad and free;
some parade a consciousness natural- ess,
cholar's, not the child's, simplicity.

this connection a thought pre- itself from Mr. Matthew Arnold. his study of Wordsworth, he s from Epictetus an apt and strik- analogy between the poetry se chief aim is an appeal to the n, pleasing in form and melody, which has no serious application e, and inns or stopping places on journey home. We may find in figure a just judgment of the of many of the poets of the day. do not, having stopped by the merit our most serious criticism ever strong may be the transient m. It is with thankfulness, efore that we find a poet whose is straight "home" who has not ed amidst the fascinations or and melody and yet who unites these qualities with high poetic thought, meeting in some sense, Wordsworth's fine estimate of poetry as "the true breath and finer spirit of all knowledge." This may be too high praise of Mr. Watson's poetry. He cannot in strict justice be called a great poet and language applicable only to greatness would be misapplied in characterizing his poetry; yet it is not unsuggestive of the finest elements of poetical thought. Its appeal is to the spirit and the intellect. It deals with those higher manifestations which alone are of permanent interest or potency, and herein lies its claim to our serious consideration. His own distinction between the poetry that makes its appeal to the fancy and the which is of permanent value, marks him a poet of the first rank in feeling and appreciation if not in actual performance. The readers of his poetry will be interested in his characterization of the seventeenth and early eighteenth century poets, though his eager, poetic spirit is unduly intolerant of the classical school of English verse. He has a rare insight into the most exquisite quality of poetry. His estimate of the great poets of England is of great value and our admiration of him is the more heightened that his poetical tributes are themselves marked by the most rare and delicate expression. He writes:

From dewy pastures, uplands sweet with thyme,
A virgin breeze freshened the jaded day.
It wafted Collins' lonely vesper chime,
It breathed abroad the frugal note of gray,
It fluttered here and there, nor swept in vain,
The dusty haunts where futile echoes dwell,—
Then in a cadence soft as summer rain,
And sad from Auburn voiceless, drooped and fell.
It drooped and fell, and one 'neath Northern skies,
With Southern heart, who tilled his father's field,
Found Poesy a dying, bade her rise
And touch quick Nature's hem and go forth healed."

Upon receiving Professor Dowden's "Life of Shelley," he gives us, with refined intuition, these thoughts.

First, ere I slake my hunger, let me thank
The giver of the feast. For feast it is
Though of ethereal, translunary fair—
His story who pre-eminently of men
Seemed nourished upon star-beams and the staff
Of rainbows, and the tempest and the foam;
Who hardly brooked on his impatient soul
The fleshly trammels; whom at last the sea
Gave to the fire, from whose wild arms the winds
Took him, and shook him broadcast to the world."
"Shelley, the hectic flame-like rose of verse,
All colour, and all odor and all bloom."

In the same poem he pays tribute to the power of Wordsworth, the inspirer of so much of his finest verse. Keats and Shelley had in turn "sung him captive," but the voice of Wordsworth had "sung him free," and in verse which we cannot but compare with some of the work of the great poets, he sings:

"And then a third voice long unheeded—held
Claustral and cold, and dissonant and tame—
Found me at last with ears to hear.

It sang:

Of lowly sorrows and familiar joys,
Of simple manhood, artless womanhood,
And childhood fragrant as the limpid morn;
And from the homely matter high at hand
Rising and radiating it disclosed
Spaces and avenues, calm heights and depths
Of vision, whence I saw each blade of grass
With roots that groped about eternity,
And in each drop of dew upon each blade
The mirror of the inseparable All."

We come now to a consideration of the poem which gives the name to the English editions of Mr. Watson's book, "Wordsworth's Grave."

Matthew Arnold and Walter Peter have given us studies of Wordsworth, that are perhaps the most satisfying and the most delicately discriminate of the best elements in his poetry, who sung a song *so gotten of the immediate soul.*

So instant from the vital fount of things. Yet with all Matthew Arnold's keen criticism, he seems in his essay to have missed a high note in Wordsworth's poetry which Mr. Watson touches with unerring sympathy.

"For weary feet, the gift of rest
Not peace that grows by Lethe, scentless flower,
There in white languors to decline and cease;
But peace whose names are also rapture, power,
Clear sight and love; for these are parts of peace."

In Mr. Arnold's exquisite "Memorial Verses" we find something of this same quality expressed. Mr. Peter does not quite ruin it though defining it much less clearly, so that we do not feel it as a pre-eminent gift of the poet. He says, "For Wordsworth the influence of nature tended to the dignity of human nature, because they tended to tranquilize it. By raising nature to the dignity of human thought he gives it power and expression; he subdues man to the level of nature and gives him thereby a certain breadth and coolness and solemnity," and again "a sort of Biblical depth and solemnity hangs over this strange, new, passionate, pastoral world of which he first raised the image and the reflection of which some of our best modern fiction has caught from him." We quote again from Mr. Peter in relation to a unique faculty of Wordsworth. "An intimate consciousness" he says "of the expression of natural things, which weighs, listens, penetrates, where the earlier mind passed roughly by, is a large element in the complexion of modern poetry." That this intimate consciousness of nature is Wordsworth's, is most true and its supreme value lies in the fact that he makes us sharers of this consciousness. His is a literal "reading of earth" in a manner so intimate that he has changed the face of nature and in a remarkable sense makes it possible for us to feel that kinship with natural things which is so largely a modern heritage.

To this marvelous intimacy with nature Mr. Watson does not fail to bear poetic witness, he does not miss one choicest note of that beloved poet of his heart. "The Seer" strayed not from earth's human pale; but the mysterious face of common things.

He mirrored as the moon in Rydal mere
Is mirrored, when the breathless night hangs blue;
Strangely remote she seems and wondrous near,
And by some nameless difference born anew. . . .

He heard that vast heart beating—thou did'st press
Thy child so close, and lovest him unaware.
Thy beauty gladdened him; yet he scarce less
Had loved thee, had he never found thee fair!

For thou wast not as legendary lands
To which with curious eyes and ears we roam,
Nor was thou as a fane 'mid solemn sands,
Where palmers halt at evening. Thou wast home.

And here at home, still bides he; but he sleeps,
Not to be wakened even at thy word
Though we, vague dreamers, dream he sometimes keeps,
An ear still open to thy voice still heard.—

Thy voice, as heretofore about him blown,
Forever blown about his silence now;
Thy voice, though deeper, yet so like his own,
That almost, when he sang we deemed 'twas thou."

"Wordsworth's Grave," is the longest and most beautiful poem of the collection, but the little book is so teeming with choice bits that it is difficult to limit one's self in quotation.

We cannot but notice in closing in the "Verses to Mr. Alfred Austin's Prince Lucifer," the lines on "The Gentian proffering its cup full of its own pure sky," which might rival Bryant's exquisite lines on that exquisite flower. Further on in the same poem we find what we cannot pass by—these incomparable verses that a mountain lover might well remember upon mountain heights:

"I look o'er life till it appears
Purged of its fume and fret,
Unclouded by ignoble fears
And hopes ignobler yet.

"Its trivial tempests, as I climb,
Beneath my feet I leave;
Above me the white brows of time
Wear the red rose of eve.

"I thrill with earth's emotion—catch
The rapture of the sky—
And from reluctant nature snatch
A force that cannot die."

Among the most perfect things in Mr. Watson's collection must be mentioned the "Epigrams." It is a piece of rigid self-denial to refrain from presenting a few specimens of those exquisite quatrains, a simple glimpse of which, Mr. Grant Allen says, "will leave no doubt in the ever judicious reader's mind of our singer's true planetary position among Modern Olympians." It is also impossible to quote from Mr. Watson's admirable political sonnets which show him a patriot not blinded by patriotism:

"Best they honor thee
Who honor in thee only what is best."

William Watson is a poet of even more promise than performance,—noble as that performance is. We find in him, first, the rich gift of inexhaustible thought; the fine "application of ideas to life," because, as Mr. Arnold says, "he deals with that in which life really consists."

We also find added to this, or wedded to it, it may be, something of that polish and finish which we find in the poets of classical England.

If the poems here presented show anything they must show the poet's scholarship, his lucidity, freshness, sweetness, strength, *genuineness.*

It is not difficult to exaggerate the promise and performance of a new and attractive poet.

Time is often most relentless, but it is, also, sometimes most kind, and we believe that it will not prove inexorable to the poet, William Watson.

LUCY GODDARD STILES.

What Shall the New Year Bring?

Desire earnestly the greater gifts.—1 Cor. 12: 31.

What shall the New Year bring,
O, Friend, to you and me?
If we may choose some precious thing,
What shall our choosing be?

While yet we gazing stand,
A solemn curtain lifts;
We hear a voice of soft command,—
"Desire the greater gifts."

And, piercing past all show,
Behold the substance fair
Of all it *might* be ours to know,
To be, and do, and bear!

O, depth and height of life—
Time in eternity—
Which all this fret and empty strife
Forbid our eyes to see.

Yet, Father, Thou dost move
Through the eternal years;
We see the rainbow of thy love
Globed in our yearning tears.

Thou, Father, workest still,
Still while the ages roll;
We feel the moving of Thy will
As clod doth climb to soul.

We hear Thy voice alway
Asking in quiet might:
"My child, dost help to bring the day?
Or—dost thou cling to night?"

What shall the New Year bring,
Dear Friend, to you and me?
O, God, we ask this highest thing:
'Tis—to be used of Thee.

—*Caroline J. Bartlett.*

Church Door Pulpit.

History of the Religion of Israel.

Sixth Lecture.

By F. W. N. Hugenholtz.

TWENTIEH LESSON.

Greek Influence: The Strike For Freedom.

Another spiritual power which has influenced Judaism, was Hellenism brought to Palestine through the conquests of Alexander the Great in 333, continuing after his death (300) under the Ptolemies of Egypt and the Selencides of Syria (about 200). Considering the heavy traffic between the Jews and the heathens, especially Egypt. Greek, civilization and its light hearted conception of life could not but attract many.

The book Ecclesiastes, or the Preacher, betrays the scepticism which animated many of the Jews after the acquaintance with the Greek world just as in this world itself, a deep melancholy developed with those that stood spiritually higher and formed the reverse of the light-hearted condition of mind of the majority. The Greek religion is worship of the beautiful; but as it found the beautiful first and most in the lower sensual world and did not know the narrow path leading to the beauty of holiness, it might attract, but could not satisfy the man who thirsted after higher things. The unknown author of the Preacher knows also nothing higher than the visible, natural world. Thus it seems to him that man embraces by far too much for such a short existence. He does not believe in immortality (ch. 3: 19-21, etc). Therefore he calls all things which men are cherishing, even science itself, vanity. The only real thing is to eat, to drink and to be merry. (ch. 8: 15; 9: 7-9). Meanwhile, our author recognizes the moral order and looking at the judgment into which God will bring them, he admonishes his readers to remember always this coming event (ch. 11: 9 to 12: 4), and to be moderate in all things (ch. 7: 16, 17), in order to enjoy life as long as possible. (B. f. L. I 552-554).

This Greek spirit would perhaps have eclipsed Judaism entirely had not external violence applied to this end by Antiochus IV Epiphanes (about 170) aroused the slumbering national spirit to new and powerful life. Matthathias, a member of a secret society of Chasidees (pious) first came forward at Modin to meet violence with violence. He united with his five sons all of the old nationals while his son Judas gave to the rebellion, which followed this act, the name of the Maccabean war of liberty (167) Judas (160 x) defeats the Syrians and purifies the temple (165). His brother Simon even unites in himself the two dignities of ruler and high priest (140) and gave his country a period of unknown quiet. (Knappert 211 to 215.) Many psalms belong to this period (Toy 103, 104), but special mention must here be made of the book of Daniel which has been of great influence upon this period.

The unknown author of this book speaks in the name of Daniel, a man from the time of the Babylonian captivity, famous for his piety and wisdom. In the first part of his book he relates the experiences of Daniel and his three friends, who endangered in all possible manners by their fidelity to the law were constantly saved by God's miraculous hand, which punishes Nebuchadnezzar and Belshazzar for their sacreligious actions. These stories were intended to encourage the Jews, for the resistance of the command of Antiochus to give up their allegiance to the law.

This was also the purpose of the second part of his book, in which he makes Daniel predict in allegorical language whatever he knew of what had happened up to his time 167 B. C., and what he hoped might happen in the future. If his readers should thereby get the impression that the first prophecies were fulfilled by the outcome, they certainly would trust to the hopeful expectations in which he depicted the future, if at least they remained steadfast in this last holy war. Unfortunately the author betrays his pious fraud by painting in very vague outlines what would have been nearest to the would-be prophet, and by giving all sorts of remarkable particulars of the abominations of Antiochus, which to him were of course farthest remote. Still this book has had a marvelous influence not only in the days of the Maccabean war of liberty, but also upon the literature of succeeding years, giving occasion to the origin of an entire series of apocalyptical writings of which the last of the Bible-books is to us the most familiar example. (Knappert pp. 215–218. B. f. L. II 544, 545, 555–566.)

TWENTY-FIRST LESSON.

Roman Masters: Pharisees and Sadducees.

The liberty obtained from the Syrians, by the Maccabees, lasted hardly a hundred years. Simon, the last of the five sons of Matthatheas, died in 135 B. C. His son, Johannes Hyrcanus I., subjected the Edomites (Israel's old enemies) and destroyed, of course in pious zeal, the temple for Jahweh at Gerizim. But only two generations later two brothers, Hyrcanus and Aristobulus, fought for the kingdom, and the first called in the assistance of the Romans. Pompey conquered Jerusalem in 64 B. C., and, though he did not keep it in his possession, from that time on the Jews were dependant upon Rome. Antipater, a sly Edomite, having absorbed the favor of the Romans as a minister to Hyrcanus II., succeeded in making them proclaim his son Herod king of the Jews, after the death of Hyrcanus. This Herod, (37 B. C., 4 A. D.) during whose reign Jesus of Nazareth was born, was a cruel and despotic ruler, who, being himself an Edomite, had no sympathy for the Jews, and suffered himself to be used entirely as an instrument of the Romans. He also tried to introduce Roman and Greek ways and morals, and though there was a party of Herodians which adhered to him and supported him, the majority of the people heaved a sigh of relief at the tidings of his death. The kingdom was then divided among his sons. Archelaus obtained Judah, Samariah and Idumæa, but was deposed after nearly ten years, and substituted by a Roman governor; Herod Antipas received the northern part of the country, while Philippus was given the trans-Jordan region. But though retaining the title of king, they were nothing more than Roman governors.

This foreign supremacy was of great influence upon the formation of parties among the Jews. The priests who represented the greatest power in the land both by position and money, came oftenest in contact with the foreigners, learned to appreciate what good they possessed, but were also often prompted by less noble motives. The Romans succeeded in binding them entirely by taking to themselves the election of a High priest and by annually filling this position with a new man, so that the love of this influential position often made them sell themselves to the Romans.

This priesty party became known as the Sadducees (after a certain Zadok). They constituted the aristocracy, and were therefore also conservative in religion, opposed to all novelties, they strictly adhered to the law and whatever existed of oral tradition, but desired that this should be no more enlarged upon. They attached little value to the Messianic expectations though they did not cast them off in theory, and as the belief in the resurrection of the dead was related to them, they made fun of that also. (Ps. 22: 23-28.) Thy also felt superior to the belief in angels and devils.

The more all of these ideas became popular, the farther remote became the Sadducees from the mass of the people. The opposing party was that of the Pharisees, separatists either because they separated themselves from the mass of the people as much as possible for the sake of a strict observance of the law or because they still considered and predicted the salvation of Israel, as consisting in isolation.

They were the heirs of the Chasidees the pious, who had led the revolt against the Syrians, and the glory of those days enforced their assertion that nothing but a strict observance of the law could bring the fulfillment of the promises of Jahweh that is, the Messianic age. They were the liberals of those days in so much as they dared alter and enlarge the law whenever their love of the law urged them to do so for the furthering of its influence. With the people they were in high repute for their piety.

When, however, under the leadership of the scribes, their attention became more and more absorbed by the study of the law, without practically dealing with political life, there was formed from the ranks of the Pharisees, and opposed to them a new party, that of the Zealots, which created a series of riots against the Romans, riots which ended in the entire destruction of city and county.

Of an entirely different nature were the Essenes, of whom we find no mention in the New Testament, but whose influence is evident in many instances. Not by external violence, but by devoting themselves entirely to their own purification, they tried to find the salvation for which their hearts pined. They withdrew entirely from the world and founded a kind of monasteries in secluded spots along the Dead Sea, where they devoted themselves to thorough labor, also to labor of love. They refrained from taking wine or meats, took therefore no part in the sacrificial services, were seldom married, and lived in community of goods.

TWENTY-SECOND LESSON.

The Wandering Jew and the Later Jewish Literature.

The close relation which had already existed between the Jews and different foreign nations since the days of the captivity, became stronger and more general still, when after the destruction of Jerusalem, they lived all in continuous exile. This did not fail to have a mutual influence. In the first place many of the heathens were attracted to them by their purer morals and especially by the firmness of their belief. These converted people were called Proselytes, either "Proselytes of righteousness, who submitted in everything to the Jewish law, or Proselytes of the Gate," who remained as it were at the gate, and submitted only to the Naachic commands (not to take in vain the name of the Lord, not to serve idols and not to eat blood) and moreover to keep the Sabbath and to eat unleavened bread during the week of Pascha.

But on the other hand the influence of Greek thought continued to have its effect (upon some of them). Especially in Alexandria, at that time the center of art and civilization, this influence was noticeable. The Jews, who lived there in large numbers, forgot their Hebrew, necessitating a Greek translation of the Old Testament for their use. This translation, known as the Septuagint (probably because it was introduced by the hedrin at Alexandria, consisti seventy members) is still remar to us, because through it, we hav come acquainted with the for which at that time (about the 3 tury B. C.) the bible books ex and with many books which ar found in the Hebrew Bible.

Here a word about Canonical Apocryphal books may be at its Canon means rule: Canonical those writings, which were confi to the rule or measure of inspir The first collection of canonical was the Pentateuch or when J also was added, the Henateuch fold book. It was called at time, and later the Tora or Law.

Then a second collection was of the Prophects, Judges, Sa Kings, called the Former P ets and the prophetic books (except Jona and Daniel) called Latter Prophets.

These two formed for a long the canon (of Matt. 5: 17, *e. g.*). ever about 100 B. C. a third colle was made, the writings or S Writings, at first valued not so h as the other two.

The Hebrew Bible arranges the by the three collections. The and Latin versions changed the and our Bible follows them.

But the Egyptian Jews adm into their canon a number of books, which are called the Ap pha. They are First and Se Ezra, Tobit, Judith, Additions t ther, Wisdom of Solomon, Eccle ticus or Proverbs of Jesus Sirach, neh, Epistle of Jeremiah, Addi to Daniel, Prayer of Manasseh, and Second Maccabees. They never received as canonical by Palestinean Jews, because they not believed to be written by m authority, although many of the more instructive and worthy of s than some of the canonical b Apocrypha means "hidden," e because their claim as sacred seemed fictitious or obscure, o cause they had to remain unrea the Palestinian Jews, until the came adults. Of course to us th no real distinction between cano and apocryphal books and we ma jealous of the Roman Catholic the German Lutheran churches, have them in their Bibles.

The most beautiful are Ecclesias or the wisdom or proverbs of J the son of Sirach, a collection of erbs gathered together by a c Jesus, about 190 B. C. and edite 132 B. C. by his grandson, Jesus of Sirach. It is more distinct Jewish than the older proverbs, contains much that is valuable. still higher value is the book of dom, a long hymn in praise of wisdom, with many excellent cepts for the guidance of life. betrays its Alexandrian origin i philosophic tone in which it s of wisdom as if it were a person is the earliest Jewish book, that tinctly teaches man's immortality

As historical book the first b Maccabees is generally reliab history of the war of freedom, fro outbreak to the death of Simon B. C. The second is less rel although it contains beautiful s

The books of Tobit and Judit historical romances, designed t press moral and religious le Tobit describes the fortunes of a Jewish family among the exil Nineveh. Judith tells how a and brave woman delivered her ple from an invading army. history they have no value. p. 112, Lesson 23.)

The most famous Jew, who h cepted the principles of Greek osophy, but tried to keep along it his Jewish faith, was Philo Ju contemporary to Jesus, of whom writings are still extant. From

learn especially how these Jews aged, by means of allegorical and r explanations, to find in the Testament whatsoever they wished ind there (See Gal. 4: 22–26 or or. 9: 9). So Philo was taught ead in Genesis 1 that God had created the universe (this being ign to his Greek dualism) but this world was formed from nal matter through the agency of divine "Wisdom" or the divine ord," which was considered to be rsonal mediator between God and world, and is called by Philo aly the son of God, God's only otten, God's beloved son. The sition from this position to the th Gospel, where this Logos is esented as incarnated in Jesus, a most natural one.

he majority of the Jews, how-, persisted then as now in their ision, which is due in no small ee to the Talmud, which means: ruction. In this book are included oral tradition and the commens composed by the scribes from second to the fifth century after st. The first part of the Talmud lled the Meshnah, or the Repeti- and contains the tradition from time of the older scribes, written Hebrew, and closed at the begin- of the third century. A second is added, called the Gemaeah or plement. It contains traditions previously noted down and later mentaries. This Talmud is the important source of our knowl- of Judaism in the first centuries the destruction of Jerusalem.

it the main reason of their con- ous seclusion of other people is way, in which Christianity has uded them in its turn. But, gh this may seem to verify the nd of the Wandering Jew, and people apparently survive itself, remain the worthy representa- of many precious virtues, and indispensable unity between re- n and morality, preserved by better than by the Christians, on to live in the world as the ous inheritance of the best of their hets, the fruit of the labor of the sh national mind.

The Study Table.

under mentioned books will be mailed, postage pon receipt of the advertised prices, by William l, Bookseller, 5 and 7 East Monroe St., Chicago.

Creation of the Bible. By Myron Adams. Bos- Houghton, Mifflin & Co.

is book will attract attention, not so because of its method or results as ise in Browning's phrase, "Our inter- on the dangerous edge of things"; we o see how near a man not classed as rian, in which case his work would e little or no comment, can come to our ght and still keep his "giddy equilib- " The gist of the book is that the being a part of nature, whose order s progress and improvement, must have d through a continuous creation co- ate with intellectual and moral evolu- To prove this thesis, or rather to rate it, various portions of the Bible udied and their relation to the thought e age in which they appeared is pointed The investigation is conducted in a ctly candid spirit and the results are in d with those reached by the majority tical students. The influence of Dr. len's, "Who wrote the Bible?" is con- ly evident. When our author writes: e word 'Selah' which I suppose used em one of the mysteries of Providence insoluble at that, is found to indicate y a pause," he is giving us but a tame iiscence of Dr. Gladden's witty sen- : "The humble disciple pauses with bewilderment over 'Neginoth' or htam,' he classes them perhaps g the mysteries which the angels de- to look into," etc. And speaking of ness, what could be worse in its way the genteel transformation of "a bull china-shop" into a "wild beast in a ction of china-ware" (p. 125). A fair le of the author's thought is his con- on that the fourth Gospel was written e of the immediate disciples of John has transmitted these sayings of Jesus h John remembered and in which his grew great in his later days, although colored somewhat by the author's and editor's own philosophy and liking for the conversations and explanations of his teacher. If, however, Lightfoot and Schuerer had been read carefully, it is hardly credible that our author would have taken sides with Matthew Arnold against them concerning the writer's familiarity with Jewish cities and habits of life. The tradition of the miraculous birth of Jesus is examined and dismissed as unproved, with a decided tendency toward its denial. There is a curious lapse of memory on p. 218, where the genealogical record in Luke is said to give 41 names between Abraham and Joseph. In reality there are 54 against Matthew's 40.

The style of the book is bright and captivating. The illustrations and "modern instances" are admirable and the thought is clearly and cleverly put. But "an affectional interest" is a "most vile phrase" and a few barbarisms like the frequent use of the word *transpire*, in the sense of "to happen," are to be regretted. W. W. F.

Children's Rights. By Kate Douglas Wiggin. Boston and New York: Houghton, Mifflin & Co. $1.00.

This is a plea for the adoption of the kindergarten in the public schools and Mrs. Wiggin tells in the brightest and most earnest way why it should be adopted. In the first place she says the American child has too many privileges, but not enough rights. He first has a right to his childhood, a healthy bread-and-butter, plenty-of-dirt childhood; next, to a place and things of his own—things not out of all proportion to his size, his desires and his capabilities. And most important of all, because it includes the others, a right to common-sense parents, to a mother who can be just as well as generous, firm but not tyrannical, loving but not *spoiling*. The child's education must begin with his plays, and playthings, continue with his songs, his books, and his stories. This is best given him in the kindergarten where he can associate with other children and find that his rights are limited only by those of others, and where his moral culture is kept in view every moment of the day. She says, "With the methods generally practiced in the family and school, I fail to see how we can expect any more delicate sense of right and wrong, any clearer realization of duty, any greater enlightenment of conscience, any higher conception of truth, than we find now in the world. The two most important years in a child's life are those before he reaches the present school age, and she asks why the state cannot take him at four and give him the benefit of the kindergarten, instead of wasting that precious time. Much will have to be done to interest parents, teachers and school-boards in the project, for too many people are prejudiced against the kindergarten as it now is, let alone what it should be. That there can be no compromise between kindergarten aad primary work she clearly shows, because the work of the former is to anticipate and satisfy the physical, mental and moral activities of the child and teach him to observe, rather than to crowd him with facts, and stuff his memory. Our attention should not be confined to *dirt* in our newly awakened interest in street cleaning, but take in the *children* also; gather them into the public kindergarten where habits of thought, speech and action will be formed; where the foreign element may be safely absorbed and all transformed into high-minded, liberal, thinking citizens of this republic. May not this help on the solution of the vexed social, political and moral problems? M. W. K.

A Book of Famous Verse. Selected by Agnes Repplier. Boston and New York: Houghton, Mifflin & Co. $1.25.

The object of this collection, as set forth in the preface, being to give pleasure to the children, one must come to the conclusion, after noting its contents, that the editor's choice of material has been a happy one. The old favorites are here in full force, and however hackneyed, will not fail to please their older friends as well as the younger generation who may meet them here for the first time. We are glad to find credit given the children for better poetical taste than that usually attributed to them by the nonsense-rhymers of the day. The compiler says: "Martial strains which fire the blood, fairy music ringing in the ears, half-told tales which set the young heart dreaming, brave deeds, unhappy fates, sombre ballads, keen, joyous lyrics, and small, jeweled verses, where every word shines like a polished gem, all these good things the children know and love;" and she proves her faith in them by giving them a taste of all these good things, often in poems that have nothing peculiarly *juvenile* about them. Among the fascinating old narrative poems and gay songs that every child enjoys, it is good to see others, not often given to the children, which they ought to love as well. The Ode on Christ's Nativity, The Chambered Nautilus, The Solitary Reaper and many dainty songs from Shakespeare, Marlowe, Herrick and Burns add much to the charm of the whole. The book is attractively bound and printed, and both inwardly and outwardly is well qualified to make its presence welcome in any household. A. G.

Lyric Love. An Anthology Edited by William Watson, Author of "Wordsworth's Grace and Other Poems." London and New York: Macmillan & Co.

Mr. Watson is one of the younger English poets who has recently come into some prominence, not as a claimant for the Laureateship, but as one to whom it might properly be assigned, and it may well be doubted whether any one of those who have been named could more deservedly receive "this laurel greener from the brows of him who uttered nothing base." Shelley and Keats and Wordsworth and Dryden and Milton, and other poets, have proved themselves masters of prose as well as verse and even if one had any doubt of Mr. Watson's mastery in the second form, they could not have any after reading the introduction he has written for the collection of poems which he has made as an addition to the Golden Treasury Series. It cannot compete with the first volume of that series, Mr. Palgrave's famous "Golden Treasury of Songs and Lyrics." But then it has not the range of that. It is confined to love poems. Even within these limits the individual reader, versed in this lore, will doubtless find some strange omissions of his favorite things and we imagine Mr. Watson would find it very difficult to show reason why some were left out and others were put in. But many reasons have affected the choices he has made. The desire for freshness has evidently at times distracted him from the very best. It is certain however, that take the collection as a whole it is extremely beautiful and one that any lover may be glad to give his lass and she as gladly may receive.

Autumn: From the Journal of Henry D. Thoreau: Edited by H. G. O. Blake. Boston and New York: Houghton, Mifflin & Co. $1.50.

This new volume from the Journal of the poet-naturalist continues the charm of its predecessors. As one reads he seems to be taken into the privileged companionship of this keen observer of Nature in all her varied processes and moods. These notes and reflections bear the same relation to the author's more finished writings that the first sketches and drawings of the great masters bear to their finished paintings. They let us into the secret of the artist's preparation and method, by which we come also to a better appreciation of the more finished work. There is always a pleasnre in following the processes by which fine achievement is won. Hawthorne's notebooks testify to his keen powers in the observation and analysis of human nature, and indicate how his stories grew into their subtle charm and completeness. These jottings of the Journal have a like quality for the lovers of Thoreau. They have a perennial freshness, like the natural world with which they stand in connection and whose ever-living processes they pictnre and turn to food for thought. F. L. H.

Little-Folk Lyrics. By Frank Dempster Sherman. Boston and New York: Houghton, Mifflin & Co. $1.00.

A neat little volume in fine paper and attractive type. The verses have for their themes the twelve months of the calendar, flowers, birds, and various aspects and objects of earth and sky through the changing year. They vary in merit, but for the most part are scarcely remarkable for their lyrical quality, nor have they that surprise and sudden play of fancy which appeal to and delight the imagination of a child. They seem less spontaneous than made to order. But lyrical poetry, whether for little folk or grown people, is work of a high order and proportionately rare; and these "lyrics" while not notable, will help to open the eyes of the little ones to the suggestiveness and beauty of the world about them through the revolving year. F. L. H.

The Bible and English Prose Style: Selections and Comments, edited with an Introduction by Albert S. Cook, Professor of the English Language and Literature in Yale University: Boston, D. C. Health & Co. 55 cents.

An interesting little book, tracing the influence of the Bible thought and style upon our English writing and speech. The "comments" include tributes and testimonies of many standard writers from Dr. South to Ruskin, Matthew Arnold, and John Henry Newman. This view of our Bible as literature, and in its effect upon our own literature, makes this ancient treasury of fresh interest and value to many for whom the hackneyed theological claims and their defense have ceased to be matters of much study or regard. Nothing else so much helps the Bible as to bring it back into simple and real relations with the human life out of which it was originally evolved. F. L. H.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

Let Him First Be a Man. By W. H. Venable, LL.D. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, 16mo, pp. 274, $1.25.

First Days Amongst the Contrabands. By Elizabeth Hyde Botume. Boston: Lee & Shepard. Chicago: A.C. McClurg & Co. Cloth, 16mo, pp. 286, $1.25.

The Philosophy of the Real Presence. By Robert A. Holland. New York: Thomas Whittaker. Paper, sq. 16mo, pp. 33, 25 cents.

MUSIC.

The New

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Notes from the Field.

Chicago.—The third meeting of the Chicago branch of the Woman's Western Unitarian Conference will be held at the Third Unitarian church on Thursday, February 2d. Lunch will be served at 12:30 o'clock. The usual literary exercises will begin at 2 o'clock, when Mrs. Farlin Q. Ball will read a paper on "Progressive Orthodoxy."

—Robert Collyer preached on last Sunday at his old church and was greeted by a congregation that filled the house from floor to gallery. His sermon text was "As a weaned child," and throughout his treatment of the theme there played the mingled light and tender shadow which mark the great preacher's style and make his power over the hearts of the congregation. Chicago people have never ceased to feel that Mr. Collyer really belongs to them, and his every visit to the city of his early love and continued affection is the occasion of a demonstrative welcome.

—Rev. B. F. MacDaniel was a visitor at the headquarters last Monday, *en route* to Boston. He has just resigned his pastorate at San Diego, Cal., after six years of earnest and efficient work. In the general interests of the city also Mr. MacDaniel has borne a prominent part. He has had much to do with the public schools, and the regret expressed at his resignation was wide-spread beyond the church to which he has ministered.

—Rev. A. H. Grant and wife, of Sioux Falls, are spending two or three weeks in Chicago. Mr. Grant takes a winter vacation instead of a summer one.

—Mr. Hans S. Rikstad, of the Meadville Theological school, was at the headquarters last Thursday, *en route* to Denver. Mr. Rikstad expects to remain some months in Colorado, and to find the climate friendly in his present condition of health. Last summer he did missionary work in Minnesota. As soon as his health permits, he will give himself to like work in Colorado.

Madison, Wis. — The Wisconsin Liberal Ministers' Institute will be held in this city, January 30,-February 2. The opening sermon on Monday evening will be given by Rev. J. F. Schindler, of Racine. On Tuesday, January 31, papers will be read as follows:

"The Problems and Perplexities of a Young Minister's Life," by Rev. C. F. Niles; "How to Conduct the Funeral Service," by Rev. T. W. Critchette; "Ministerial Visitation in the Parish," by Rev. W. F. Place; "The Evening Service," by Rev. W. S. Williams; "The Kind of a Sermon for To-day," by Rev. T. G. Owen; "Young People's Societies," by Rev. L. H. Stoughton. Hon. W. H. Rogers, Ft. Atkinson, Hon. H. M. Lewis, Madison, Rev. Geo. H. Clare, Madison, and Rev. W. S. Williams, Wausau, will take part in the evening platform meeting. Topic, "The Pulpit and the Pew: What Each has a Right to expect from the Other."

On Wednesday the following papers will be read: "Religion and Church—a Prophecy," Rev. C. R. Washburn; "The Sunday Service," by Rev. H. T. Secrist; "The Preacher before his Audience," by Rev. J. M. Payson; "Unitarians and Universalists;" (1) *Why They Should Co-operate*, Rev. H. D. Stevens; (2) *Practical Ways in Which They can Work Together*, Rev. J. F. Schindler; "How to Prepare the Sermon;" by Rev. Geo. H. Clare; In the evening, "Best ways to Promote the Liberal Spirit and Ideas," will be discussed by Rev. J. M. Payson and Rev. H. T. Secrist and others.

On Thursday the program will close with papers upon "The Outside Work of the Church," by Rev. Lloyd Skinner; "The Verdict of the Liberal Churches on the subject of Intemperance," by Rev. Olympia Brown; "What shall the Minister do with the Social and Industrial Problems of To-day?" Rev. Sophie Gibb.

The Institute invites to its discussions and counsels all the Unitarian and Universalist ministers in Wisconsin; also ministers of Independent societies; and all laymen who are interested in its work and objects.

The hospitality of the members of the Unitarian church at Madison is kindly offered to all persons attending the Institute.

Abroad.—In a private letter to one of our Chicago workers in the P. O. mission, Miss Florence Hill, Honorary Secretary of the Central Postal Mission, London, writes:

Our English Postal Mission is getting on very well. We have many able secretaries and workers. We have no less than twenty missions now, which for our little country is a good deal. Many of our correspondents have become our friends and co-workers in spreading a knowledge of Unitarian principles. It is quite touching to see how the hard workers, miners who are eight hours under ground each day, engine-feeders, and such like, appreciate the difficult religious literature and get time to read Dr. Clarke's books and other such. We have several very excellent converts amongst the Methodists. What we lack most is a suitable organization to receive such converts and set them methodically to work. We find Mr. Gannett's "Three Stages of a Bible's Life" very useful.

—Rev. Marian Murdock, of Iowa, who with her friend Miss Buck is pursuing advanced studies at Oxford, preached both morning and evening at Stamford street Chapel, London, on the 8th inst. These two American students are the pioneers of their sex at Manchester New College. UNITY takes pleasure in this representation from the West.

Tacoma, Wash.—The *Daily Ledger* of Jan. 12 gives an account of the formation of the "Liberal club" of Tacoma. It began in a meeting at the residence of Samuel Collyer Jan. 3, when a temporary organization was effected. On Jan. 11 about thirty gentlemen gathered at a banquet, which was followed by a discussion of the purposes of the Club, opened by Hon. W. J. Thompson, and continued by Samuel Collyer, Rev. A. W. Martin and others. The Club was permanently organized,—Judge E. N. Parker, president; Geo. P. Eaton, Vice-president; W. A. Ryan, secretary and treasurer. The object of the Club is the study and discussion of industrial, social and other questions from an ethical stand-point. Meetings are to be held on the second Thursday of each month.

Bernardston, Mass.—Mr. Francis W. Holden, of the Meadville class of 1891, was ordained as minister of the First Congregational (Unitarian) Church on the afternoon of January 10. Mr. Griffin, of Northampton, gave the sermon; Mr. Lane, of Athol, the right hand of fellowship; Mr. Piper, of Northfield, the ordaining prayer. The other parts in the service were taken by Rev. Stillman Barber, Alfred Free, R. C. Wilby, D. M. Wilson, J. H. Holden and Thomas Weston. The Barnardston church was organized in 1741.

Boston.—Rev. Thomas Van Ness has accepted the call to the Second Church and will begin his work April 1.

—Rev. Edward H. Hall has resigned the pastorate of the First Parish Church in Cambridge.

—Rev. H. C. Mac Dougal has accepted a call to the pastorate of the Second Congregational (Unitarian) Society of Marblehead.

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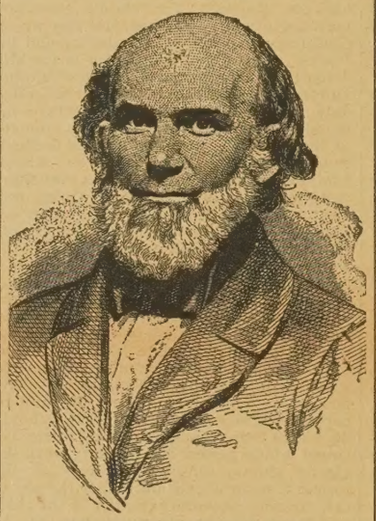

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—*Geo. Eliot.*

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"Step by step we mount the ladder,"
Doth the Turkish proverb read;
And a double truth it teaches
To the one who stops to heed.

Fear you not, nor faint, nor falter
As life's steeps you seek to scale;
He who constant climbs, though slowly,
Can not of his purpose fail.

—*Boys' Brigade Courier.*

ow Jessie Made A Beginning.

ssie must have been the victim of ore severe spell of the "blues" usual the day she and Emma such an earnest talk on their way e from school. As they neared own gate she said:

It is very different with you, na, if I had a mother I'd do anyg in the world for her; or if aunt ie should be sick, I'm sure I ld try to take care of her and the e the very best I could. O dear! wish *something* would happen,—I t much care what! Things go g in such a humdrum, everyday of way; it doesn't give a body a ce to rouse up and *do* something 'll put one all aglow!"

If that's what you're waiting for, ay come sooner than you think," Emma, with a thoughtful regret er tone."

What do you mean?"

But I think it would be better," went on, to "rouse up" before "something" happens, and be y to prevent it if it's the kind of g we don't want. If it's the other , we shall be all the more ready et the good of it."

Blues" are only a name for supsed energy awaiting opportunity the kindling touch. Jessie had a t admiration for Emma, and knew she had to be half mother to not her younger brother and sister, to her invalid mother as well. longed to do great things herself, ike many another before her, she red the trifles that lay at her feet, shing her opportunity for prac- and dreamed of greatness afar. that she had seen through na's eyes, she wondered she had oticed how worn out and ill aunt ie was looking, and she thought erself as she went to her room, ever can be as good as Emma is, I mean to make a real honest any way, if it isn't just what I . There are the children scream- t the top of their voices—just the to begin—romantic, surely! I hate their clatter, it makes my tired. However, it's likely it s Aunt Jennie's head more tired go!"

wn went Jessie to the kitchen, her face full of bright resolves. ny had thrown Susie's doll into il of water to play "drown" it, Susie running wrathfully to the e had turned the water all over lf. Martha was administering a ous shake upon Johnny's unrepentant little body, the shout wherefrom was fully equal to the occasion.

Susie was mournfully standing in a large puddle of water, shedding quick drops, no less from her eyes than from elbows, nose and the skirt of her pretty dress, while two-year-old Willie was sitting on the floor valiantly joining in the chorus.

Just as Jessie came into the room, Aunt Jennie opened the sitting room door where she had evidently been trying to get a bit of rest while the children were in the kitchen with Martha. She looked so tired that Jessie's heart smote her, and quickly scattered her dismay at the uprorious scene.

"Well, well!" she cried gaily, "this is a regular inundation! Johnny, my boy, run for the mop as quick as ever you can! We shall have to wring this little girl out and hang her up to dry! There Aunt Jennie, I'll fix up this watery domain, and you go lie down again,—please do—I want to!"

Aunt Jennie looked wonderingly at Jessie's bright face, but turned away, saying, "Thank you, dear, it's very kind of you."

"Dear me!" continued Jessie, "Dolly is nearly drowned, too!" Why, what a catastrophe!"

Here Susie found voice to explain the case, and sobbed out brokenly:

"He was going to drown her—Johnny was, and I tried—to—save her—" Here the tears came afresh at the recollection of her maternal struggles to save the life of her child.

"Well, here he comes with the mop. Now, sir, we shall sentence you to help Martha wipe up all this water that is running over her nice, clean floor, and then bring in two more pailfuls of fresh water for her. Never mind about the Dolly, Susie, we can dry her all up, and play she'd only been in bathing. Come and get on dry clothes yourself.

So Jessie kept the children busy until supper was ready and Uncle Marvin came home.

"Put on your hat, Jess," said he after tea. "I'm going to ride over to Lawton's Mills to see to some business there. Jennie says she can't go, as it'll be time to put the children to bed before she would get back.

"That'll be splendid," cried Jessie, with a clap of her hands, for she very often had pleasant rides in this way because "Aunty couldn't go." But all at once she changed her mind, and dancing into the sitting-room, said gaily:

"Aunt Jennie! Uncle is going to ride. Now you just put on your things—here this is your shawl, I'll put it on for you. I do believe you've forgotten how, it's so long since you've been out to have a good time!"

"But—" began Aunt Jennie.

"Never mind the 'buts,'" laughed Jessie, "I'll take care of them. You see if the babies are not all snugly in bed and asleep by the time you get back," and she hurried the bewildered lady out into the buggy.

"Jennie going?" asked Uncle Marvin, "that's a real treat! It seems like old times when we used to ride so often—only you did n't look so tired then, my dear," he added, gently, and kissed her as he helped her to her seat.

Jessie's heart was full of joy as she sped back to the house, and when they came home an hour or two later, and she saw her aunt's brightened face with the tired look nearly gone, she did not need her loving kiss and whispered words—"I had such a nice, refreshing ride, dear!"—to assure her that she had made, at least a good beginning.

E. T. L.

The pain we bear we conquer and shall use.—*Robert Weeks.*

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Remember the cause and process of the Maccabean war of liberty. (Knappert p. 211-215.)

Which book dates from this period and how do the contents of it disclose its relation to the struggle of the Jews against the oppression of Antiochus Epiphanes? How does the author betray his pious fraud with which he makes Daniel predict the future? (B. f. L., II. pp. 544-545; 555-566.)

Of what kind of literature was the book of Daniel the first example? (Toy, p. 108, 109. Knappert, pp. 215-218.)

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In order to strengthen them the book Daniel was written in those days. Tell the children some of the impossible wonders described in this book (B. f. L., II. p. 556-562), but lay stress on the heroism pictured in these men who would rather die than disobey their conscience.

Then go back to the real history of the years 167 to 164 B. C. (See Knappert, p. 214, 215 and Toy, p. 99. Lesson xx. 1 to 3.)

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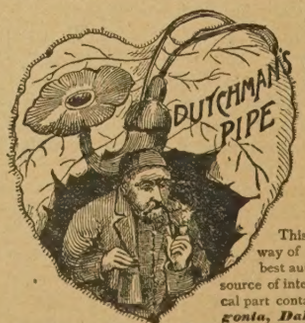

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